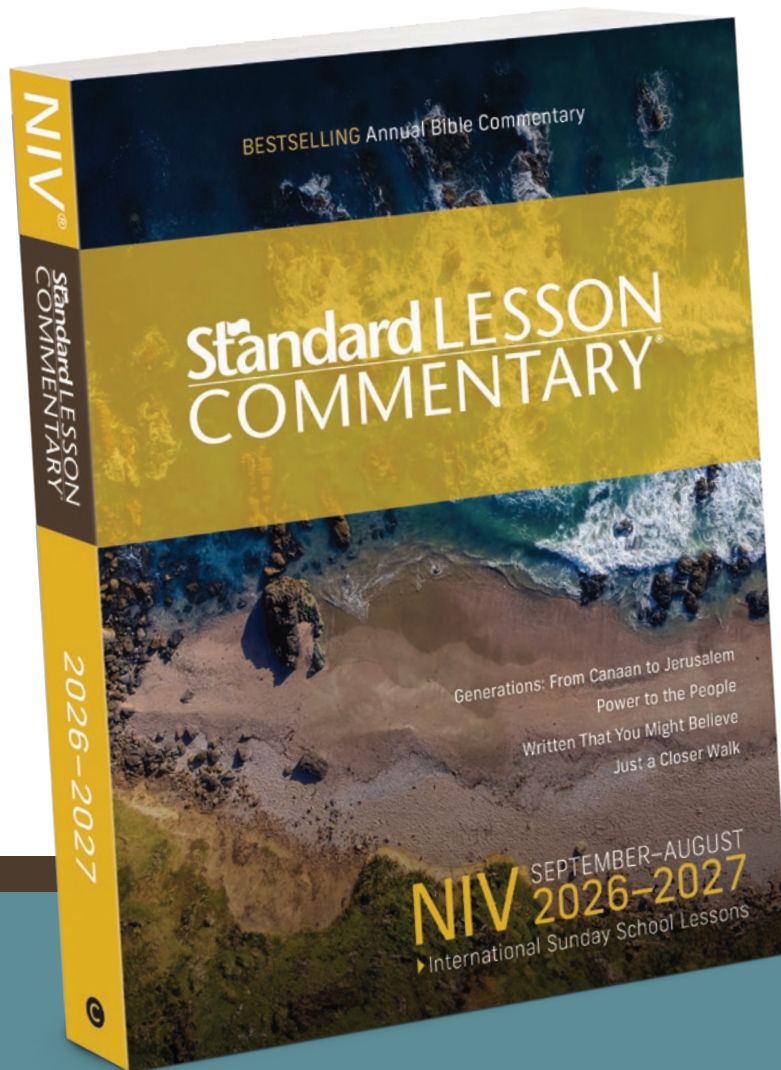


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PREVIEW GUIDE



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Standard LESSON COMMENTARY®



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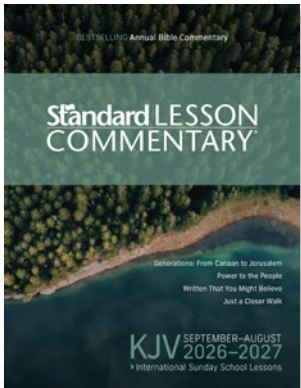
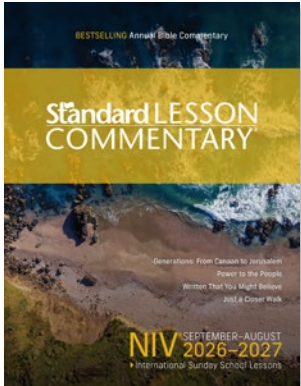
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March 7
Lesson 1 (NIV)

Light of Life

Devotional Reading: Psalm 113

Background Scripture: Genesis 1:1–3; John 1:1–18

Prepare your heart and mind for study with a devotional reading and applicable context

John 1:1–14

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning. ³ Through him all things were made; without him nothing was made that has been made. ⁴ In him was life, and that life was the light of all mankind. ⁵ The light shines in the darkness, and the darkness has not overcome it.



⁶ There was a man sent from God whose name was John. ⁷ He came as a witness to testify concerning that light, so that through him all might believe. ⁸ He himself was not the light; he came only as a witness to the light.

⁹ The true light that gives light to everyone was coming into the world. ¹⁰ He was in the world, and though the world was made through him, the world did not recognize him. ¹¹ He came to that which was his own, but his own did not receive him. ¹² Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— ¹³ children born not of natural descent, nor of human decision or a husband's will, but born of God.

¹⁴ The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

Focus your study on the lesson's main point

Key Text

In the beginning was the Word, and the Word was with God, and the Word was God. —John 1:1

Image © Getty Images

• 233

Written That You Might Believe

Unit 1: Jesus, the Christ

Lessons 1–4

Lesson Aims

After participating in this lesson, each learner will be able to:

1. Identify the metaphors used in the lesson text to describe Jesus.
2. Compare John 1:1–5 with Genesis 1:1–3.
3. Make a plan to testify to the transforming effects of the light of Jesus.

Lesson Outline

Introduction

- A. Light That Lasts
- B. Lesson Context

I. The Word (John 1:1–5)

- A. In the Beginning (vv. 1–3)
- B. The Source of Life (vv. 4–5)

II. The Witness (John 1:6–8)

- A. Sent from God (v. 6)
 - B. Testifying to the Light (vv. 7–8)
- Carrying the Message*

III. The World (John 1:9–14)

- A. Light and Darkness (vv. 9–11)
- B. Belief and Birth (vv. 12–13)
- C. Flesh and Glory (v. 14)

More than Words

Conclusion

- A. Witnesses to the Ever-Present God
- B. Prayer
- C. Thought to Remember

Introduction

A. Light That Lasts

When I was in elementary school, my class went on a field trip to a cave system. We were there to experience what it was like to mine for gold. Flashlights in hand, we ventured deep inside a vast cave. Immersed in cavernous earth, our guide asked us to turn off our flashlights. The result was a complete and overwhelming darkness; I could not even see my hand in front of my face! After what felt like an eternity, the guide lit a small candle, and it instantly illuminated the space. We could see each other and the cave walls again.

But that candle's glow was temporary; once it burned out, darkness returned. In contrast, the opening of John's Gospel describes a light that will never burn out—the true light that has always been and always will be.

B. Lesson Context

The Gospel of John is the Fourth Gospel in both canonical order and, likely, in the order of composition. Commentators suggest that it was written toward the end of the first century AD, after the destruction of the Jerusalem temple. Although the author of this Gospel is unnamed, it is traditionally attributed to the apostle John, son of Zebedee. To avoid confusion with other individuals named *John* (see commentary on John 1:10, below), we will refer to the author of this Gospel as “John the Evangelist.”

Because the Gospel of John was likely written last, the author would have been familiar with the Gospels of Matthew, Mark, and Luke. These three are known as the “Synoptic Gospels” because they share similar perspectives in recounting the person and work of Jesus. However, John's Gospel stands out as unique; John the Evangelist chooses to give new information from his wealth of eyewitness recollections (see John 21:24–25). About 90 percent of the content in John's Gospel is not found in the other three. This statistic does not suggest that John sought to avoid the accounts in the other Gospels. Instead, he likely recognized his original audience's familiarity with those accounts and aimed to offer a different perspective on the life and ministry of Jesus.

Lessons begin by relating Scripture to modern life

A clear overview provides a road map through the lesson

Understand historical and literary backgrounds of the lesson

John writes with a unique and creative perspective on Jesus' life and ministry. For example, John emphasizes the metaphorical and symbolic language present in Jesus' teaching (John 4:13–14; 6:35–65; 8:12; 10:1–16; 15:1–10; etc.).

The beginning of John's Gospel is unlike that of the Synoptic Gospels. Matthew begins with a genealogy and the birth narrative of Jesus (Matthew 1:1–24), Luke begins with two birth narratives (Luke 1:1–2:21), and Mark skips straight to Jesus' adult ministry (Mark 1:1–20). But the introduction to John's Gospel, its opening passage (or prologue), sets the stage for the Gospel's depiction of Jesus as the Word of God who invites us to know God and God's work better.

I. The Word

(John 1:1–5)

A. In the Beginning (vv. 1–3)

1a. In the beginning was the Word,

John the Evangelist begins by signaling to readers that the Old Testament will play a prominent role in his Gospel. The phrase *in the beginning* recalls Genesis 1:1. Although the Gospel writer does not say he is quoting that verse, there is little doubt he is pointing us in that direction.

John the Evangelist reflects the philosophical and rhetorical concepts common to his time by referencing *the Word*. Specifically, his use of the underlying Greek term—*logos*, from which we get the English word *logic*—reflects the ways ancient people tried to understand the world. Pagan philosophers use the term to explain how their gods communicate with the cosmos and the created order. The concept is an attempt to make sense of the animating forces at work in the world. Ancient Jewish writers employ the term to describe divine reason, often linking it to notions of God's wisdom.

However, John challenges these expectations by applying the concept of “the Word” to the one, true, eternal God of Israel. This God is the one through whom all creation came into being. The Word was already in existence at the beginning and possesses an eternal nature. Elsewhere, the New Testament confirms the concept of the everlasting God who existed before creation (Hebrews 1:10).

1b. and the Word was with God, and the Word was God.

In the underlying Greek text, the word translated as *God* does not have a definite article attached to it (example: “the”). This fact has led some non-Christians to suggest that *the Word* is merely a god. However, in Greek, definite nouns do not always require a definite article. The sentence structure and the location of the verb *was* in the original language help us understand that the Word is not a random pagan god. Instead, the Word is divine and of the same essence as the true God; the Word is *God* (John 10:30; compare Matthew 3:17).

2. He was with God in the beginning.

John again describes the eternal nature of the Word (compare John 1:1a, above). The nature that characterizes *God* the Father has also characterized the Word since *the beginning*.

3. Through him all things were made; without him nothing was made that has been made.

The Word is uncreated and eternal in his being, yet he is both creative and personal in his work. God created by speaking his word (Genesis 1:1–31; compare Psalm 33:6). Therefore, the Word has a distinct role in creation. The Word is eternally coexistent with God the Father, and *through* the Word, *all things* come into existence (1 Corinthians 8:6; Colossians 1:15–20; Hebrews 1:2–3). John's purposeful use of creation imagery identifies the Word as being not only present at the inception of the world, but also integral to its process.

What Do You Think?

What significance is it to you that Christ is “the Word”?

Digging Deeper

What steps can you take this week to worship Christ Jesus as Creator?

B. The Source of Life (vv. 4–5)

4. In him was life, and that life was the light of all mankind.

Because the Word is the source of *life*, nothing is sustained apart from him. All life is *in him* through the power of God the Father (John 5:21, 26).

Metaphorical language appears throughout this Gospel (see Lesson Context). Here, John introduces

Verse-by-verse commentary enriches study with interpretation and explanation of Scripture

a second metaphor: *light*. In the Genesis account, light was brought into existence through the word of God on the first day (Genesis 1:3–5). Just as physical light is essential for physical life, so is spiritual light necessary for spiritual life. The Word of God brings spiritual light and life into the world (compare Psalm 119:105; Proverbs 6:23; 1 John 5:11–12).

5. The light shines in the darkness, and the darkness has not overcome it.

Darkness not only signifies the absence of physical light, but it also refers to a state characterized by a lack of wisdom (Ecclesiastes 2:13–14), the rejection of God (2 Corinthians 4:4; Ephesians 4:18), or the pursuit of sin (Matthew 6:23; John 3:19–20). These various forms of darkness can occur simultaneously.

Nevertheless, the brilliance of this *light* cannot be permanently overcome. No matter how great the darkness may be, the light of the Word triumphs over it so that the darkness can *not overcome it* (compare Isaiah 9:2). As the light dispels darkness, the darkness is incapable of understanding the extent and power of the light.

What Do You Think?

What areas of a believer's life often need the light of Christ to shine most clearly?

Digging Deeper

How does spiritual darkness harm relationships among believers (see 1 John 2:7–11; 5:10)?

II. The Witness

(John 1:6–8)

A. Sent from God (v. 6)

6. There was a man sent from God whose name was John.

At this point, readers might expect John to identify the Word. Instead, the Evangelist introduces a significant figure—another *man* named *John*. The name *John* is common in the first century (compare Matthew 4:21; John 1:42; Acts 4:5–6; 12:12). This particular *John* is not the apostle and evangelist who wrote this Gospel, but rather the man commonly referred to as “John the Baptist” (Matthew 3:1; Luke 7:20).

The Old Testament describes how important prophets were commissioned and *sent from God* for specific purposes (Exodus 3:15; Isaiah 6:8; Malachi 3:1; 4:5; etc.). John the Baptist is the latest in this long line. He came prior to the incarnate Word of God to prepare people's hearts to receive the message (Luke 1:13–17; compare Matthew 11:7–10).

B. Testifying to the Light (vv. 7–8)

7. He came as a witness to testify concerning that light, so that through him all might believe.

John the Baptist is not *that light*, the ultimate manifestation of God that is Jesus (see John 1:15–18). Instead, John has been commissioned by God *as a witness* to the true light (see 1:19–34). John's witness draws many people from the regions around the Jordan River. They come, confess their sins, and embrace the baptism of repentance (Matthew 3:5–6). Several of Jesus' disciples were originally disciples of this John (John 1:35–42).

The Synoptic Gospels introduce this man as “John the Baptist” (Matthew 3:1; Luke 1:13; Mark 1:4). However, the Gospel of John chooses a different descriptor. As we consider this man's ministry, it may be more appropriate to refer to him as “John the Witness.” His call was to bear witness to Jesus, the light, so that *all people might believe* (compare John 1:19–34).

Carrying the Message

The 2019 film *1917* takes place during World War I and follows the dangerous journey of two young British soldiers, William Schofield and Tom Blake. The two are tasked with an urgent mission to deliver a warning to the front lines before an entire British regiment walks into a deadly ambush.

The film highlights the extraordinary measures the two soldiers take to deliver their message. Their journey exposes them to every condition imaginable, including graveyards, rivers, and

How to Say It

Gentiles	<i>Jen</i> -tiles
<i>logos</i> (Greek)	<i>law</i> -goss
Synoptic	Sih- <i>nawp</i> -tihk
transfiguration	trans-fig- <i>yuh</i> -rey-shuhn

Discussion questions prompt critical thinking and group participation

Verbal illustrations connect Scripture to modern life

Pronounce difficult names and words with confidence

enemy trenches filled with dead bodies. The pair carries a weighty responsibility—lives are at stake.

Nearly two thousand years earlier, another messenger was sent on an even greater mission. God sent John the Baptist to proclaim the coming Messiah. What an extraordinary responsibility! John delivered this message with boldness and faithfulness, even at high personal cost (see Mark 6:14–29).

You may not be asked to cross battlefields or face beheading, but you are entrusted with a message of hope, a message that carries the responsibility of life or death. How will you carry the good news of Jesus to those who need to hear it? —NV

8. He himself was not the light; he came only as a witness to the light.

Some in the first century considered John the Baptist to be the promised Messiah (Luke 3:15; compare John 3:28; Acts 13:25). However, John is *not* the promised *light* of the world. Instead, he is “a lamp that burned and gave light” to illuminate the identity and ministry of the true light (John 5:35).

What Do You Think?

How have family, friends, mentors, or church leaders borne witness to the light that is Christ?

Digging Deeper

What steps can you take to bear witness to this light among your neighbors, coworkers, or friends?

III. The World

(John 1:9–14)

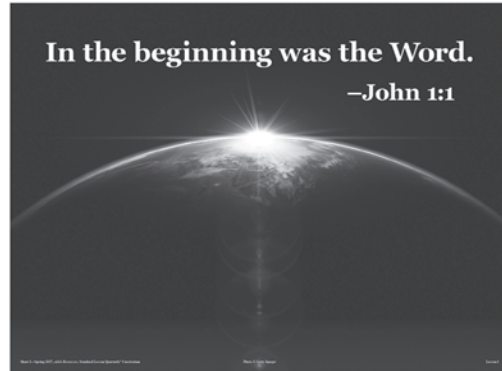
A. Light and Darkness (vv. 9–11)

9. The true light that gives light to everyone was coming into the world.

The ministry of John the Baptist is preparatory, readying people to receive *the true light*. In this verse, John the Evangelist weaves together two significant themes from his Gospel: truth and light. Truth is a fundamental characteristic of God, and all truth comes from him (see John 3:33). A central aspect of John’s portrayal of Jesus is that his

In the beginning was the Word.

—John 1:1



Visual for Lesson 1. Display this visual as you lead the class through a discussion on the significance of the title “the Word.”

life and message are a revelation of truth and that this truth has the power to give freedom (8:32).

The true light has entered *the world* and shines upon *everyone*. Every individual has or will experience the light’s illumination, but this does not mean that everyone will acknowledge or believe in that light. Only those who receive God’s grace through faith in Christ Jesus will live in the light of his salvation (John 12:46; compare 8:12).

10. He was in the world, and though the world was made through him, the world did not recognize him.

In John’s Gospel, the term *world* can refer broadly to the entire physical Earth (John 21:25) and, more specifically, to human hostility and rebellion against God and his Son (7:7; 15:18–19; 17:14). Either possibility could be in view here.

John presents a tragic reality. Jesus Christ, as the true light and Word, is deeply and personally involved *in the world*; all creation is *made* and sustained *through him* (Hebrews 1:2–3; compare Colossians 1:16). Despite his involvement, many people do not *recognize him* and continue to reject him.

11. He came to that which was his own, but his own did not receive him.

The true light, the Word of God, *came* into the world, first appearing to *his own* people. This phrase can be interpreted in two ways. The first interpretation is broad: since the Word created the world, all humanity is considered “his own.”

Engage your class with full-color visuals available in Adult Resources

The second interpretation is more specific. The Word of God became incarnate in Jesus, a Jewish baby born in Bethlehem (see Luke 2:1–21). Therefore, he came to the children of Israel as “his own” people—the Messiah promised in Hebrew Scripture and tradition (see Micah 5:2; etc.).

Regardless of interpretation, these people have mixed reactions and struggle to believe (John 3:32; 6:64–65; 9:30–34, 39–41). Therefore, we should be careful, avoiding the implication that Gentiles are better at accepting Jesus than those of Jewish heritage. John’s mention of “the world” (John 1:10, above) indicates that rejection of Jesus is a universal problem (compare Romans 1:18–21).

B. Belief and Birth (vv. 12–13)

12. Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—

In contrast to those who do not know or receive the Word are the *all who do receive* Jesus Christ. The phrase *believed in his name* may sound unusual for modern-day readers, as we typically do not speak of faith as being placed in someone’s name. However, in John’s time, putting faith in a person’s name meant wholeheartedly trusting that person. God grants believers the power to claim the *right* to a new identity.

We come to know God the Father more clearly by receiving his Son (see Matthew 10:40). As a result, we experience adoption and *become his children*. This does not mean that we become gods ourselves. Instead, John the Evangelist employs familial imagery to illustrate the new relationship we can have with our Creator. Through faith, we gain a new family identity and become joint heirs with Jesus (Romans 8:17).

What Do You Think?

How would you summarize what it means to “receive” Jesus as the light?

Digging Deeper

In what areas of life is it most challenging to welcome Christ’s light, and what steps will you take to receive him there?

13. children born not of natural descent, nor of human decision or a husband’s will, but born of God.

This new family identity occurs by virtue of birth, but not a physical birth. How do we become *children* of God? We must be spiritually born again (John 3:3, 5–8). No physical reality—the *natural descent* of a person’s ancestry, the power of *human decision*, or human *will*—can result in this new birth. Entrance into this family is solely the work of *God*. Only through faith in “the word of truth” can a person be born into the family (James 1:18; compare 2 Corinthians 5:17; 1 Peter 1:23).

C. Flesh and Glory (v. 14)

14a. The Word became flesh and made his dwelling among us.

John concludes the prologue by revisiting the metaphor of Jesus as *the Word* (see John 1:1, above). In the New Testament, the term *flesh* can refer to a physical human body (examples: John 3:6; 1 Corinthians 15:39). However, the term can also signify fallen human nature (examples: John 6:63; Galatians 5:17; 1 John 2:16). John’s usage of the term here refers to the former sense.

In ways mysterious yet glorious, the eternal Word of God *became* human and entered his creation (see 1 John 4:2). This fact is the central component of the incarnation, a doctrine stating that in Jesus of Nazareth, the eternal, preexistent Word of God took on human flesh, becoming both fully God and fully human. The details of the incarnation are a mystery: the Word of God humbled himself to live among his creation (Philippians 2:6–8). It is only by becoming human that the Son of God could die for the sins of the world (Hebrews 2:14).

In the incarnation of Jesus Christ, the Word of God lived as a resident in the created world. The underlying Greek word translated *dwelling* is derived from a term meaning “tent” or “tabernacle.” John’s use of this word recalls God’s presence—his dwelling place—in the tent of the tabernacle in the camp of ancient Israel (Exodus 40:34–38; compare Ezekiel 37:27). Through the incarnation of Jesus, God has “tabernacled” *among us*. Jesus is Immanuel, “God with us” (Matthew 1:23).

In-line printed verses help you follow the commentary

More than Words

When I was in elementary school, our class participated in a pen pal program that connected students of similar ages from different countries. At six years old, I was paired with a girl who lived across the Atlantic. Writing to her became one of the highlights of my monthly routine. Each letter carried updates about school, hobbies, family, and friends.

Nearly ten years later, our parents decided to have us meet in person. As my parents and I landed in her hometown, I felt a mix of excitement and nervous energy. It felt surreal to meet someone I had only known through words on paper. Yet, the initial awkwardness faded quickly, and we were soon sharing stories and interacting as if we had always known each other face-to-face. It was a delight to know her in the flesh!

For much of history, people came to know God through the revelation of the Law and Prophets, or through encounters with his self-disclosure (example: Exodus 3:2–6). But in the incarnation of Jesus of Nazareth, God revealed himself clearly through a human. He took on flesh and dwelt among us (John 1:14). As a result, people experienced him face-to-face. Do you know that God’s revelation in Jesus is far more than words on a page? —NV

14b. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

The author John includes himself among the *we* who *have seen* the *glory* of the incarnate Word of God. John, the apostle and evangelist, had been among the closest of Jesus’ disciples who saw his glory firsthand in the transfiguration (Matthew 17:1–8; Mark 9:2–13; Luke 9:28–36).

The *glory* observed by John is unlike the glory that humans ascribe to each other. Instead, this glory can only be ascribed to God the Father. The incarnate Son can receive (and show) this because he is the unique, *one and only Son* of God (see John 1:18; 1 John 4:9).

Through the incarnation, God’s *grace* was made available to the world (Romans 3:21–24; Ephesians 2:7–8). Furthermore, Jesus embodied God’s *truth* (John 14:6), and therefore, that truth is revealed to all who believe (8:31–32).

Lesson 1 (NIV)

▪ 239 ▪

March 7

What Do You Think?

How can believers live in ways that reflect Christ’s glory, grace, and truth to others?

Digging Deeper

How do Ephesians 4:15 and 1 Peter 3:15–16 inform your answer?

Conclusion

A. Witnesses to the Ever-Present God

The darkness of our world is apparent. We know and experience that ever-present darkness through broken relationships, spiritual warfare, and physical suffering—to name a few. Sometimes, it can feel like the darkness has won. When that darkness descends, God may seem far away, disinterested in our experiences, questions, and struggles.

However, God is not far! As John’s Gospel announces, the true light that is Jesus Christ has been revealed. This light is unlike the flame of a candle—it cannot be extinguished and cannot be overcome. As we walk in that light, by following Christ and obeying him, we are filled with true spiritual, eternal life (John 8:12). When we believe in Jesus’ name, we become daughters and sons of God. As part of this new family, we become like John the Baptist: witnesses to the light.

B. Prayer

Heavenly Father, we thank you for sending your Son, Jesus Christ, into the world as the Word and the light. Give us courage and wisdom to testify to your truth, grace, and glory. In Jesus’ name we pray. Amen.

C. Thought to Remember

Walk in the light.

Visuals FOR THESE LESSONS

The visual pictured in each lesson (example: page 235) is a small reproduction of a large, full-color poster included in the *Adult Resources* packet for the Spring Quarter. Order ISBN 978-0-784-74013-2 from your supplier.

Emphasize the main points of the lesson

An easy-to-remember summary reinforces the main theme

Involvement Learning

Engage students with suggested activities

Enhance your lesson with NIV Bible Student (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the NIV Standard Lesson Commentary Deluxe Edition).

Into the Lesson

Invite the class to brainstorm sources of light. (Possible answers include: the sun, a light bulb, a candle.) Record their responses on the board.

Next, have participants pair up and choose one of the listed light sources. Distribute an index card and a pen to each pair and ask them to list attributes that describe their chosen source. After three minutes, conclude and explain that their lists will be used in the *Into Life* section of the lesson.

Transition into Bible study by saying, “There are many kinds of light, each with its own attributes. In today’s study, we’ll look at the one true light and consider how that light illuminates darkness.”

Into the Word

Ask a volunteer to read John 1:1–5 aloud. Divide the class into two groups: **Word Group** and **Light Group**. Instruct the **Word Group** to compare John 1:1–3 with Genesis 1:1–2, and the **Light Group** to compare John 1:4–5 with Genesis 1:3–4. Invite both groups to answer the following questions through in-group discussion: 1–What do these passages have in common? 2–In what ways are they different? 3–How does reading them side by side deepen your understanding of the person and work of Jesus? After allowing time for discussion, ask a volunteer from each group to share their group’s insights with the class.

Alternative. Distribute copies of the “Word Maps” exercise from the activity page, which you can download. Have participants work in pairs to complete as indicated.

Ask a volunteer to read aloud John 1:6–13. Rename the two groups as the **John Group** and the **Jesus Group**. Instruct the **John Group** to compare John 1:6–8 with John 1:19–23 to determine the true role of John the Baptist. Instruct the **Jesus Group** to compare John 1:9–13 with John 8:12–19 to determine the obvious and unrecognizable components of Jesus’ identity and mission.

After bringing the groups together to share their responses, ask, “Why might some people in the first century have thought that John the Baptist was the promised Messiah?”

Ask a volunteer to read John 1:12–14 aloud. Say, “In these verses, we see two ways Jesus provides us with a new family status.” Rename the two groups as **Family Group** and **Building Group**. Instruct the **Family Group** to compare John 1:12–14 with Romans 8:14–17, noting all words or phrases that indicate the family relationship that believers have with God. Instruct the **Building Group** to compare John 1:12–14 with Ephesians 2:19–22, noting all words or phrases that indicate the construction of the people of God. After bringing the groups together to share responses, ask, “How do we receive the power to become God’s children, and what does this power entail?”

Into Life

Ask participants to regroup with their partners from the *Into the Lesson* activity. Ask each pair to share their responses from that activity with the whole class. After pairs have shared, ask each participant to choose one light source that represents, for them, the transformative effects of the light of Jesus.

To guide discussion, ask the following questions: 1–In what ways did the light of Jesus illuminate darkness? 2–How did you respond to this light? 3–How do you live differently because of this light? Have partners take turns sharing their responses and retelling how the light of Christ brought about transformation. Conclude by challenging participants to think of one person with whom they can share their story this week. To encourage engagement, tell participants that you will begin the next period by asking volunteers to share their experiences of the transformative effects of Jesus’ light.

Alternative. Distribute copies of the “Transformative Light” exercise from the activity page. Have participants work in pairs to complete as indicated.

March 7

▪ 240 ▪

Light of Life

Resources for Students

Standard Lesson Quarterly Bible Student Books

Further engage adult students in their study through Scripture exposition, activities, and feature articles that enhance understanding. Each lesson is designed with:

- Printed Scripture text
- Condensed commentary from the Bible Teacher book
- Learning activities
- A daily Bible reading plan

Available in NIV® or KJV, in regular or large print (one per student).

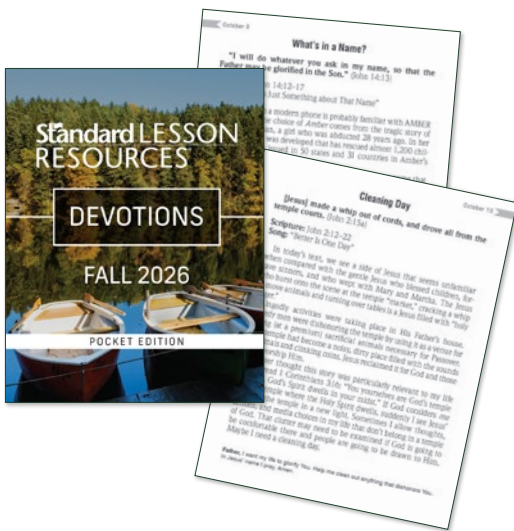


Standard Lesson Resources Devotions®

Encourage reflection on each week's theme during personal quiet times. Each day's devotion includes a:

- Suggested daily Bible reading
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- Thought-provoking meditation
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Power for Living® Take-Home

Connect students of God's truth to compelling stories of faith; articles on unique ministries, world missions, and spiritual trends; and reflections on key faith concepts, social concerns, prayer, and more. This 13-week resource is for personal growth or to share with others as a weekly handout, church bulletin insert, or an evangelism ministry resource (*one per student*).

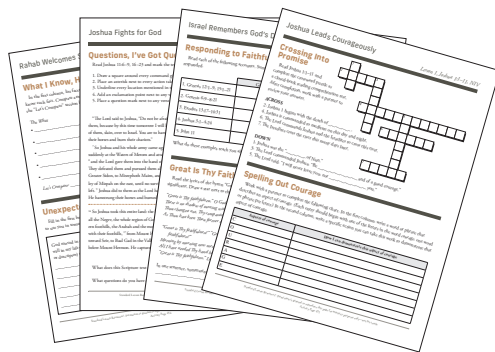


Free Teacher Extras

In the World

This online bonus leader content provides free teaching extras that align with each week's lesson:

- Additional teaching point that connects with the news and current events
- Links to contemporary and traditional Spotify® playlists, with song selections that follow lesson themes
- Links to relevant commentary, video or audio content, and sermons to support lesson preparation



Activity Pages

Participation is key, and these activities make it easy. The pages are also printed in the Standard Lesson Commentary Deluxe Editions and available as a single, convenient download in the Adult Resources pack.

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Insights and ideas for effective teaching from the editors of Standard Lesson will help you present each lesson with variety and creativity.



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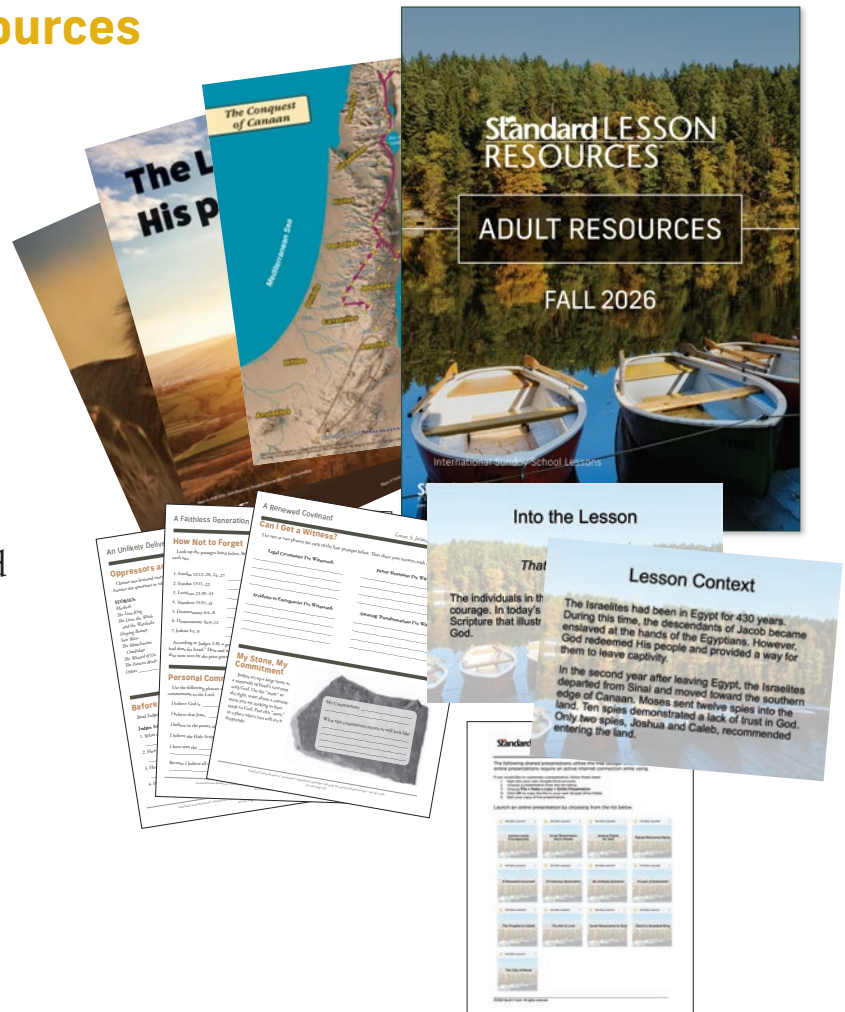
All Available at StandardLesson.com

Teaching Essentials

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- 12 full-color, printed posters (featuring a map or chart each quarter)
- Digital files for all 12 posters
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- A downloadable student activity page for each lesson (*available in KJV or NIV*)



Bible Reference Tools

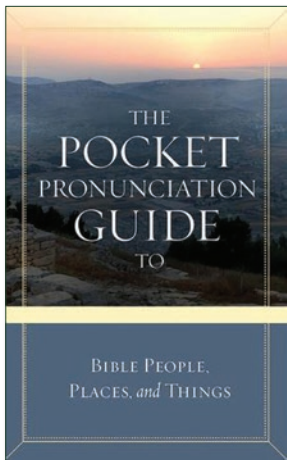
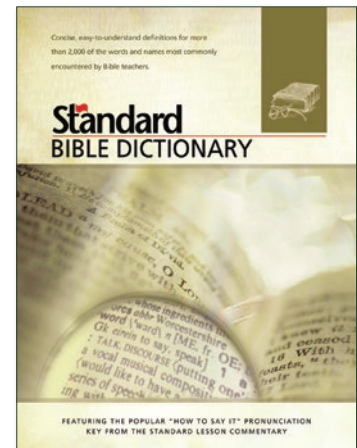


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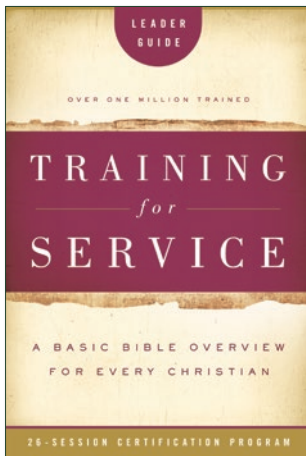


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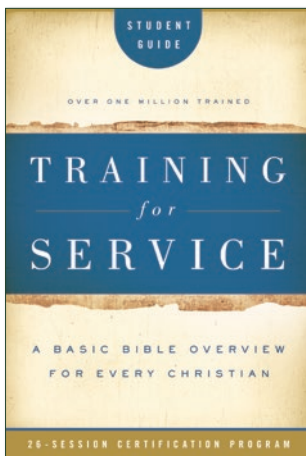
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